

A glance at the proceedings of Legislative bodies occasionally, will afford us ample cause of merriment for a season. Looking over the report of a Coroner's inquest, of the Annetta Chronicle, writing from Milfordville, we have an account of a debate arising from the application of one Baxter Brown to be permitted to practice medicine, and charge for his performances, without going through the usual process of obtaining the sanction of a medical college. The reason given for the application is that the young applicant, though amply qualified, was quite too poor to incur the expense of getting a sheepskin from the ordinary fashion. When the bill was introduced, a member moved to consider the same privilege, in amendment, on sundry other persons; another proposed further to amend by throwing the privilege open to all other citizens. A third improved upon this by a resolution submitting it to the citizens of Murray County, from which the petition came, to take a vote at the January election on the question of "Doctor or no Doctor." Mr. Bailey, who introduced the petition, and who had been introduced to make fun of that Bill. He did not introduce it for any such purpose. Mr. Russell, I hoped the Bill would pass—he had other matters to include in it. He had a petition from several hundred citizens in its favor. Mr. Aldred had a counter petition; but it happened to be at his room. He confessed, however, that, according to his belief, his petition was got up through malice. Mr. Felton hoped that the House would pass this Bill in a jiffy, and then turn loose a host of quacks upon the country. Mr. Seward remarked that Mr. Felton was a regular doctor, but would venture to affirm, that regular doctor as he was, he could not tell how calomel acts upon the liver; why a blister produces strangury of the bladder, or what is the operation of the nervous system. He was opposed to scientific quackery. He doubted whether they are any better qualified to practice medicine than many of those whom they examine. These scientific men go to four beds and feel of your pulse and ask to see your tongue, and talk about Gastritis, Demulcents, Diagnostics, Diaphoretics, Dietics and Diuretics, and while wind up by giving you a dose of calomel. Away, I say, with all this scientific humbuggery.

Mr. Russell, My friend, preacher Richards, whose name appears in that bill, is a Root Doctor, and I believe he uses all kinds of roots. He is the only medicine within miles of this place, and he is therefore a useful man in that section of country. My constituents demand that he should have a legal right to practice medicine. We have no sheepskins quarantined amongst us. They never get up that high, and we must therefore patronize the Root Faculty. Mr. Hill, of Troup: If the gentleman from Lumpkin could come down our way, we can spare him a cart load of horse manure. Mr. Russell: I thank the gentleman from Troup; but I don't think his stock would thrive on climate. But I am serious in this matter. I want this bill to pass. The necessities of my constituents demand it. I can inform the gentleman from Cass, (Mr. Felton), that there are medicines that are not patented, that sometimes kill. I guess that if the balance was struck, it would be found that the lifted root is a spell, and to the Root Faculty's use. The Root fraternity are not apt to kill a man unless they take it into their heads to steam and sweat a fellow to death. The Bill, we may add, passed the House, but in the morning—the members having, we suppose, recovered their sobriety—reconsidered it.

A Letter of Them.
It is not many years since a simple-minded unsophisticated young man, born and raised in an interior district of Kentucky, yielded to his "manifest destiny" and took unto himself a companion for life.

—The other would be married.
In the course of time a legitimate result followed; and one day at meridian, just as our hero had returned from his morning labors in the field, and divested of his hat and coat, was preparing for a cooling application of water to his heated hands and face, a pair of female arms were suddenly thrown around his neck, nearly strangling him in the act, and while the cracked voice of his grandmother informed him that he was "a father." A loud whoop and various extravagant cavortings and jumps ensued young Manny's joy at the announcement. Just then, another pair of arms seized him—those of his mother—and the ominous words—"another boy," were whispered in his ear. "Twins!" exclaimed our lord of the mansion, suddenly smothered in the arms of his mother. By golly, that's coming; it's rather strong the first time!" exclaimed the father, becoming more and more serious and hanging out, on his countenance, signs of incipient alarm.

Here the door of the mysterious chamber again opened; a burly female form rushed out; another pair of fat, red female arms were extended—the woman might have been a giantess, and she was "head of the family." He drew back, doubt and fear painted on his features. The human avalanche—it was that awful personage, the nurse—cornered our hero, despite his desperate efforts to get free, and folding him in her bear-like hug, cried out in an exultant tone: "Another boy!"

Starting out of his mother's arms, the young man, and the drops of perspiration rolling down his face, said: "Another! By golly, that'll be a whole lot of 'em! Good bye, folks, I'm off from this place, sure!"

And at the word, he sprang over the piazza railing, hatless, coatless, dinnerless and unwashed, and the next moment was seen going through the corn field at a "quarter past" pace, his long yellow hair streaming in the wind, and every muscle and nerve evidently strained to the utmost to put "tracks" between him and his new enemies. The last seen of him he was bounding into the woods, like a young deer with the hounds close at his heels.

It is a fact—a fixed one, too—that the three boys starting out of their mother's arms, and the drops of perspiration rolling down his face, said: "Another! By golly, that'll be a whole lot of 'em! Good bye, folks, I'm off from this place, sure!"

Should a Lady hold up her Dress in the Street?—A very grave and difficult question. In the first place, a lady should never be seen in the streets in rainy or muddy weather. Then, to lift a dress gracefully is a great art, and done ungracefully, makes a woman ridiculous; but if she could, when she comes to a puddle, jump rather than drag her dress, and take her dress in front, so as she descended to show the point of her shoe, calmly stepped from the carriage to the ground, neither hurriedly nor stiffly, but with grace and dignity; she is fit to be an empress; her eldest daughter stepped on her dress and only saved herself from falling by an awkward scramble; the youngest jumped from the coach to the ground without touching the steps, and then, taking her dress in front, so as she descended to show the point of her shoe, calmly stepped from the carriage to the ground, neither hurriedly nor stiffly, but with grace and dignity; she is fit to be an empress; her eldest sister is too awkward, her youngest too wild.

The Census work is highly interesting and instructive to the clerks engaged, many of whom have done nothing for months but add up columns of units, tens, and hundreds. "I would not mind it," said one of them to us, the other day, "if I could stop when I have off, but I can't. Do what I may, go where I may, the addition is still going on; and my very dreams are mathematical. Last night I dreamed of adding up figures, and, after trying for a long time to forget the monotonous work, I at length fell off to sleep by footing up a column. 'Nine,' said I, 'nine and three is twelve, and five is seventeen, and thirteen is thirty, and nine is thirty-nine, and sixteen is fifty-five, and twelve is sixty-seven, and seven is seventy-four, and fifteen is ninety-three, and seven is one-hundred-and-eighty, and away I went into a sleep as profound as the ghosts of thousands of dead men would permit me to enjoy."

From the German of Theodore Kerner.
The Five Oaks of Dalmatia.
The evening, in the silent west,
The rays of day had faded;
And here I lay down to rest,
Beneath your venerable shade,
Bright records of a better day,
And your sacred memory I pray
Still in your stateless form reside
Of ages past the grace and pride!

The Brave had died—the Good had sunk—
The Beautiful had passed away—
Yet from each loom, and from each trunk
Still shines in evening's farewell ray!
Storms blew in vain, the leaves still spread
A bright glow on each aged head;
O'er yet another day of life and fate,
"I farewell, the great of earth must die."

But ye have stood. Still bold and high,
And fresh, and strong, and undecayed!
When hath the pilgrim wandered by,
Nor rested in your quiet shade?
Yet never when the new leaves fall
At coming Winter's icy call!
They nurse in their parent care
The new-born tree that gave them birth!

Emblems of ancient Saxon faith:
Our fathers, in our country's care,
Thus died the patriot's holy death,
Died for his freedom and his law.
In vain they died—the storm had passed
O'er Germany—her glory and her fate,
Her people perished in the blast.

Kossuth for the Million.—To the General.
Swells, the higher walks that tread,
Sneer away—his undimmed
To applaud the man who led
The man who led!
Now's your day, and now's your hour!
Thus 'twould be long to sing low,
Scourful in your ease and power—
Of the people be.

Who will call Kossuth a knave?
Who traduce the good and brave?
Who will be that Russian traitor,
But Gentility?
Who for Haynau's martial law,
Fiction's bow will boldly draw,
Cat with woman scratching claw,
From excitement free.

Only traces of orders low,
No, Superior Classes, no!
Fiddle-de-dee!
On a Contrary Wife.—By Tit.
A waggish wife, whose wiles were,
By dowsing, lost her precious life,
And told him that his spouse was down,
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The Census Tables have made their appearance, and their results are such as to surprise persons. In 1850, the population of the United States was 23,192,476. The population of the State of North Carolina was 1,193,753. The population of the County of Brunswick was 12,476. The population of the City of Savannah was 12,476.

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Letters of an Exile—Private Life of the Musulmans.
Utterly deprived of any means of communicating with the outer world, whether from books or conversation, the Asiatic subjects of the Crescent know nothing of what happens at a few miles distance from their own roof, and are hopelessly ignorant of the existence of social progress. They have no idea of their inferiority to other nations, and are more than once asked if, in my country, we knew how to plant corn, and gather hay. When I tried to show them some more simple and appropriate way of executing their fatiguing tasks, they wondered at my interference, and smiled rather good-naturedly at me, as if to say: "you are a well meaning person, and we are not vexed with you for your trouble, but be assured we know much better."

Nations progress in civilization as if they were members of one single individual, helping each other, with each other's strength and gifts, so that the steps once traced by one have no need of being repeated by the other. But the Ottoman Empire has no share in that providential partnership; what is discovered, tried, and perfected in the rest of the world, is unknown to it, and to keep its place upon the platform of its civilized neighbors, it ought to possess in itself the whole mass of talent, activity, wisdom and perseverance which is distributed among the other inhabitants of the world. That such is not the case needs no demonstration.

But the consequence of such utter ignorance is not limited to the absolute incapacity to proceed in the path of civilization, it has a morbid and deleterious effect upon the moral faculties of the Osmanli. A stranger to art and industry, unmoved even by curiosity, since he is ignorant that there are things worth knowing, his life is but the waking dream of a half-awake intelligence.

Asia-Minor is formed of many successive wildernesses, only enlivened (if it can be called enlivening) by here and there a wretched abode containing some faint glimmer of civilization. The security of travelers, or by some still more miserable cabins in which whole families reside. In each but one dirty kennel is occupied by the women; another still dirtier by the men. But of the wretchedness of Turkish abodes I will speak later; and, besides what is the result of every material comfort, to the dreariness resulting from intellectual darkness, and the want of any country fancies, and live upon the fruits of the soil; but such fruits are scanty, though easily obtained. Some gruel and straw for their horses and cows; some gruel and straw for themselves; two or three hours work a day during four or five weeks every year are sufficient to extract all they require, from one of the richest soils in the world. The soldiers, dispersed through the valleys and the mountains, live in a state of semi-civilization. When caravan passes, or a few solitary travelers, one, two or three of the Zappettes start from their couches, light the matches of their carbines, and escort the travelers through that part of the road which is reported dangerous. They get a few piastres, and go back to their barracks, re-assume the mournful course of their lives. Something heavy and desolate rests upon my heart when I contemplate these conditions of the Asiatic mind, and the very image of corporeal strength and moral firmness, seated upon the ground, their legs bent under them, their eyes stupidly fixed on vacancy, their pipes in their mouths, uttering a word or executing a movement, equally destitute of thoughts or feelings, and when I think that from their childhood to their old age, not one day has been better filled up than another.

Travelers and historians have sought for an explanation of the strange torpor of the Oriental mind in the narcotic influence of tobacco and opium; but I am rather inclined to consider the effects of these two plants as a mitigation to the utter dullness which such a life must necessarily inspire even in the least gifted of human creatures.

The real, the only reason for the total inaction of the Asiatic mind is the want of any object of interest, and the use of tobacco and opium, and perhaps of coffee, taking from them the consciousness of the slowly passing time and of the unvarying monotony of their existence, preserves them from the despair to which, but for this, they would be victims.

The observation of his religious duties is another relief for the wearied Mussulman. Five times a day he stands upon his legs, deposits his pipe in a corner, washes his face, his hands, his arms, his face, neck and head, previous to kneeling down. He turns his face toward Mecca, and repeats the sacred formula—They do not pray as we do, since their creed as to the predestination of all human affairs prevents them from entertaining any confidence in the effect of supplications. Their orisons are a series of exclamations concerning the Divine attributes, and the perfection of the Prophet, accompanied by the repetition of some verses of the Koran, as if they wished to let God and His Prophet know that the immortal Book is not forgotten by the faithful. Nor is this all; in the Ramadan, the Mohammedan Lent, is a cruel period in every Mussulman's life, and at the end of it the attenuated faster must return with a new zest to his ordinary fare, and experience a delightful feeling of relief in the national disputes which are kindled during the month of Ramadan (one month every Mussulman fasts from the rising of the setting of the sun, and when Ramadan happens to fall in the Summer, as it does now, not a man, after his tenth year—let him be in good or in bad health, a working or a sedentary man—dares to eat a single morsel or drink a drop of water during sixteen or seventeen hours.

What can he do to help himself? Sleep during the whole day; and so they do—getting up when the sun is set, and filling their stomachs as much as they can during the hours of night. I know several individuals so afraid of enduring the torturing pangs of sixteen hours' continuous hunger, that they are never satisfied with the precautions taken against these, and as long as darkness endures, go back and back again, and eat and drink, and indulge in every kind of dissipation, until the dawn of day, when they are again forced to fast, and to endure the torturing pangs of sixteen hours' continuous hunger, that they are never satisfied with the precautions taken against these, and as long as darkness endures, go back and back again, and eat and drink, and indulge in every kind of dissipation, until the dawn of day, when they are again forced to fast, and to endure the torturing pangs of sixteen hours' continuous hunger, that they are never satisfied with the precautions taken against these, and as long as darkness endures, go back and back again, and eat and drink, and indulge in every kind of dissipation, until the dawn of day, when they are again forced to fast, and 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